

50
1/2

The Fourth Paper,

Presented by

Maigor Butler,

To the Honourable Committee of
Parliament, for the Propagating the
Gospel of *Christ* JESUS.

Which Paper was humbly owned, and
was, and is attended to be made good

By { Major *Butler*.
 { Mr. *Charles Vane*.
 { Col. *Danvers*.
 { Mr. *Jackson*.
 { Mr. *VVall*. And
 { Mr. *Turner*.

A L S O

A Letter from Mr. *Goad*, to Major
BUTLER, upon occasion of the said
PAPER and PROPOSALS.

Together with

A Testimony to the said fourth Paper,
By way of Explanation upon the four
P R O P O S A L S of it.

BY R. W.

Unto which is subjoyned the Fifteen Proposals
of the M I N I S T E R S.

London, Printed for *Giles Calvert*, at the Black-sped-Eagle at the
West-end of *Pauls*. M DC LII.

To the truly Christian Reader.



If all the Angels in Heaven were turned into a grand Committee, to consult upon this high point of Propagating the Gospel of Jesus Christ, they must needs agree in one unanimous Consent and Vote (as Paul once spake upon the like occasion) Who is sufficient? We are not sufficient for these things.

The Honourable Committee (according to the Parliaments order) hath freely (and with abundance of Christian Civility and gentleness) received many and several Papers from many and several sorts of Men and Consciences.

I acknowledge a most wise providence of God, furnishing this fourth paper with many Christian Voluntiers, who chearsfully subscribing, lest no convenience for my subscription: But since the number of Proposals is so increased, that little hopes appears of their Honours Time and Purpose (if of Reading, yet hardly) of Examining and debating all of them, I am therefore humbly bold to present this Explication and Testimony, together with the Scriptures at large, for the more clear and easie discovery of the sence and scope intended.

The Stationer was solicitous of gratifying the desire of many with the sight of the Ministers fifteen Proposals. as also of Mr. Goads Letter, and therefore are they both presented The liberty of Propheying, and the liberty of Trying, and the liberty of presenting unto Trial, are Mercies now vouchsafed to us, of higher value, then if our streets (like those of Jerusalem to come) were (literally) of pure Gold, or if all our stones were the richest Diamonds and Rubies.

My humble desire is, to all that fear God, to cry to him to guide by his own spirit, both the Honourable Committee, and the high Court of Parliament, to be jealous of their own Insufficiencies to perceive the height of this businels: the easiness of mistaking, the subtlety of the Serpent (who is not yet bound up from deceiving whole Nations) the Piety and Equity of Soul-freedom, the guilt of this Nation, As to National superstitions, and Will-worships: As to the setting of the Spiritual Crown of Christ Jesus upon Henry. 8. his head, and so ever since, As

to the stopping the breath of the Spirit of Christ Jesus, and the persecuting of the said Lord Jesus in his Witnesses and Servants.

And since I have mentioned that point of persecution, I will end with two excellent late Speeches of his Excellency the Lord General, upon occasion of these Papers. The one before many witnesses, to this purpose. I shall need no Revelation (said that Noble Lord) to discover unto me that man that endeavours to impose upon his Brethren. The other, at a Debate of the Honourable Committee, and in a confluence of many Auditors; When it pleased an Honourable Gentleman of the Committee, zealously to argue against a Laodicean, and lukewarm indifferency in Religion, professing for his part, That he had rather be a Saul than a Gallio. His Excellency with much Christian zeal and affection for his own Conscience, professed also, That he had rather that Mahumetanism were permitted amongst us, than that one of Gods Children should be persecuted.

Such a spirit as it is from God, and the Lamb of God; so is it like to guard this Nation from the Terrours of Ecclesies, of Pestilencie, of Navies, of Armies, of Men and Devils: For the pouring forth of this Spirit, and the Peace and Tranquility of this Nation, humbly prays

**The unworthiest of all the Followers
and Witnesses of Christ Jesus.**

R. W.

Certain Proposals from the Scriptures, humbly
Presented to the Honourable Committee for the Pro-
pagating of the Gospel.

Propos. I.

From Mat. 9. ult. Pray therefore the Lord of the Harvest, that he
would send forth Labourers, &c.

Mat. 10. 5. 16. Behold I send you forth as Sheep amongst Wolves &c.

Act. 4. 19, 20. But Peter and John said unto them, whether it be right
in the sight of God to hearken unto you, more then unto God, judge ye :
For we cannot but speak the things which we have seen and heard

Ephes. 4. 11. And he gave some Apostles, some Prophets, some E-
vangelists, and some Pastors and Teachers : for the work of the Mini-
stry, &c.

1 Cor. 12. 3. No man can say that Jesus is the Lord, but by the
Holy Spirit, &c.

Gal. 1. 12. But I certify you, that the Gospel that was preached of
me, is not after man, for neither received it I of man, neither was I taught
it but by the Revelation of Jesus Christ.

John 10 11. Verily I say unto you, He that entreth not in by the
door into the Sheepfold, but climbeth up some other way, the same is a
Thief and a Robber : but he that entreth in by the door, is the Shepherd of
the sheep.

James 2. 1. My brethren, have not the faith of the Lord Jesus, the
Lord of glory, with respect of persons.

1. It is humbly Proposed, Whether Christ Je-
sus, the Lord of the Harvest, doth not send forth
Labourers into his Vineyard, furnishing them by
his Spirit, and bearing witness to their Labours,
without the Testimony and Reward of men ?

A

Pro-

Propos. II.

From Mat. 13. 24. *The Parable of the Tares.* ver. 38. *The Field is the world; the good seed the children of the Kingdom, but the Tares the children of the wicked one.*

Acts 5. 34. to the 40. Gamaliels advice concerning the Apostles.

1 Cor. 11. 19. For there must be also Heresies amongst you, that they which are approved may be made manifest amongst you.

2 Pet. 2. 1. But there were false Prophets amongst them: even so there shall be false Teachers amongst you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. SO ON TO ver 10.

Jude 3. 4. 15. Contend earnestly for the faith which was once delivered to the Saints, for there are certain men crept in, &c.

2 Tim. 3. 24, 25, 26. And the servant of the Lord must not strive, but be gentle towards all men; If God peradventure will give them Repentance, &c.

Luke 9. 49, 50. And John answered and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us, is for us.

2. It is humbly Proposed, Whether it be not the Will (or Counsell) of God that there must be Heresies, yea damnable Heresies, that such who are approved may be made manifest? And whether it be not the pleasure of God, that the Judgement and Condemnation of such false Teachers and Hereticks be left to himself?

Pro-

Propos. III.

From Rom. 14. 4. *Who art thou that judgest another mans servant ?*
1 Cor. 7. 23. *You are bought with a price, be not the servants of men.*

Gal. 1. 16. *I conferred not with flesh and blood.*

Gal. 5. 1. *Stand-fast in the liberties wherewith Christ hath made you free.*

Heb. 11. 6. *Without faith it is impossible to please God.*

1 John 4. 1. *Believe not every spirit, but try the spirits, whether they be of God.*

Rom. 14. ult. *Whatsoever is not of faith is sin, &c.*

3. It is humbly Proposed, Whether for the Civil powers to assume a Judgement in Spirituals, be not against the Liberties given by Christ Jesus to his people ?

Propos. IV.

From Rom. 11.

4. Whether it be not the duty of the Magistrate to permit the Jews, whose conversion we look for, to live freely and peaceably amongst us ?



Mr. Goads Letter
TO
Maior Butler.

Maior Butler,

Y Our *Paper* which you left with me, hath set my thoughts on work about the way of the propagating of the *Gospel*, concerning which, *quot homines tot sententia*; we are neither of *Paul*, nor *Apollo*, nor *Cephas*: we are come into the unity of the *Spirit*, we are come to *God* the *Judge* of all, and to *Iesus* the *Mediator* of the new *Covenant*,

Covenant, we are returned unto the *Archbishop* of our *Souls*, and we cannot go back to mens *Iudgements*, though seeming Pillars, nor give our voice for the use of any *Carnal weapons*; knowing such as are *mighty* through *God* to cast down *strong holds*, and high imaginations, and to wraastle with *principalities* and powers, and the Ruler of the darkness of this world, to which all the *power*, *wisdom*, and *righteousness* of man is altogether insufficient, whilst reaching not unto the *Conscience*, where only comes the demonstration of the *Spirit* and power: and if it be said that the *Spirit* goes forth in these, it is answered, that the *Spirit* going forth, dismisseth these, as *Gideon* did his *Souldiers*. Thus saith the Lord of Hosts, *Not by might, nor by power, but by my Spirit*, when he was to build the *Temple*: it is the *Cross* of *Christ* by which we are saved, and *God* forbid we should rejoyce in any thing save that, by which the *world* is Crucified unto us, even in its wisdom and righteousness, and to undertake to carry the *Cross* by these, is nonsense and contradiction; it is to make it of none effect, which is *weakness* and *foolishness* unto the world, *stronger* and *wiser* then the world. *God* hath made us able *Ministers* of the new Testament, not of the Letter, but of the *Spirit*; and to go forth in any *strength* and *wisdom*, but in the *Spirits*, is to doubt of the *Spirits* truth and power: and if it be asked where this *power* is, we answer, that it hath been long withdrawn, that the man of *Sin* might be revealed: but it will come forth, and is now coming, and we are resolved to be *weak*, and *fools* in *Christ*, till we come forth in him, the *wisdom* of *God*, and the *power* of *God*: to go forth in man, according to the *Proposals* of some unto the *Committee*, is to go forth for *Christ*, against him: The *Spirit* of *God* his presence did let and hinder
the

the revealing of the *man of sin*, as the *light* keeps out the *darkness* : It is his return only that can destroy that *sin* : and All goings forth of man against it, is the going forth of *darkness*, and *sin*, and *Satan*, and so is but a further revealing of the man of sin, whose appearance is in all *deceivableness* of *unrighteousness* in them that perish. Blessed are they who go forth in, and with the Lord, to the propagation of the *Gospel*, pray that it may have free passage, and be glorified : The Causeways that we make for it, obstruct it, that is, not *preparing* the way of the Lord : *Christ* is the way, the truth, and the life : let me have no *God*, no *Christ*, nor *Truth* that cannot defend themselves and me, or deliver themselves and me into *freedom* : having upon *design* suffered bonds to be put upon them, and therefore let *error*, *sin*, and *hell*, and *darkness* come forth in their power, it is the will of *God* they should do so, and that *Pharaoh* should rise unto his full greatness, that he may appear to be above him, and get himself honour upon him. *Antichrist* is now getting up upon his last legs, whose feet are *Iron* and *Clay*, there is life no where but in his *stump*, which is not enough to quicken him thoroughly in this his last image and *form*, in which he is coming forth : how soon was he thrown down in his last *appearance* and rising among us : even before he could bite, his *teeth* were broken : *God* smote him on the *Cheek bone* : before the *Thorns* were grown hard to prick, the *fire* took hold of them, and *God* is finishing the work apace, and cutting it short in righteousness, even his utter *consumption* and *destruction* by the *brightness* of his coming . There is no cause to fear for the taylor of this smoking firebrand, for the *fire* of the Lord upon it is not quenched, *God* will be a swift witness against this *Sorcery*, for so are all the dealings
of

of men in the things of God : and this foundation that some *Proposers* are laying, will appear to be the *abomination of desolation*. When there is talking of *foundation doctrines*, when *Christ* is thrust out of his *office*, who is the *Corner stone* refused of the *builders*, setting up themselves in his place, and putting *weapons* into the *evil servants* hands to beat his *fellow servants*, because the *Lord* and *Master* defers his coming, not knowing that our strength is to sit still; other foundation can no man lay but that which is laid, even *Jesus Christ* : and to make *Paul* or *Apollo* any thing, is by the *Spirit of God* in *Paul*, interpreted to be the laying of another *foundation*, and defiling the *Temple of God*, which he that doth, him shall *God* destroy, 1 *Cor.* 3.

That which is now held forth in some *Proposals*, hath been the *foundation* of all the persecution and confusion which hath been in the *Churches* : how hath the *God* of this world blinded mens eyes ? how are those which were clothed in *Scarlet*, now embracing the *dunghils* ? my soul goes forth in pity to them, sure they shall be saved, but it will be by *fire* ; but how would I save them from that fire, *God* is going on his way conquering and to conquer, who will set the thorns and bryars against him ? he will go through them, and burn them together : Mark where the indignation of the *Lord* hath of late fallen, even upon those that have stood in his way, and would not give him free passage : there is no weapon hath prospered against our present State, every tongue that hath risen up in Judgement, hath been condemned : The hostility of the *Bishops*, and the *treachery* joyned with *hostility* in the *Presbyters*, and now that *Balams* incantations are in vain, he hath nothing left him to do but this ; *Midian*, bring forth your women to them, snare them with your *prudential*

tial way of Gospel-propagation, tell them what a reproach lies upon them from all Nations, that they have no care of Religion, and that they give liberty to all heresies and fantastical spirits, but ere they begin again to vex with these wiles, the Lord by his Spirit will suddenly be upon them from his Temple, and his voice will be heard, *vex the Midianites, and smite them*, and to the Moles and Bats, they go from the glory of his Majesty, from henceforth be silent all flesh.

The *Philistims* know where *Sampsons* strength lies, but he hath been weak and blind long enough, he shall make you no more sport with him, your house is left desolate, his hands are shaking the main pillars of it, O ye *Philistims* ! All the risings and puttings forth of *Antichrist* are fair and well looking, and there is nothing intended but weeding out the *Tares*, and the good of the *Corn*; but the *Husbandman* knows that by this husbandry the *Wheat* will be pulled up with the *Tares*; nay the *Wheat* will be destroyed, and the *Tares* nourished, and the Lord is now resolved that the *Wheat* shall spread and flourish, and he will come himself and sever the *Tares* from it, and throw out these *husbandmen*, with them, into the fire.

The Spirit of *Christ* saith, *Remove from these mens Tents*. Your last *Querie* is concerning the *Jews*, whether they may be tolerated among us, or no? I am sure that this is now in design in some *Proposals*, which I believe the *Proposers* do not see, therefore *Father forgive them, for they know not what they do*; even to cast out, scatter, and destroy those *inward spiritual Jews*, the seed of the blessed, which rejoyce in *Christ Jesus*, and have no confidence in the flesh; I have given my testimony in this thing, and it stands before the world in Print, and now I look when the

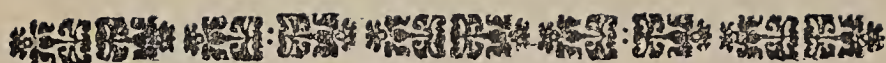
(10)

Lord will witness unto me, not *secretly* to them ; which he doth already but *openly*, for which work he is at the door. And so wishing you the presence of the Lord with you, I rest, waiting with you for his Kingdome, which is not of this world.

March 8. 1651.

Yours

CHRISTOPHER GOAD.



A Testimony to the 4th. Paper presented
by Major BUTLER to the
Honorable Committee for
Propagating the Gospel.

IT is my humble Petition to the God of Heaven, to vouchsafe that Honourable Committee Time and Hearts to examine the *Scriptures* alleaged in that Paper: And at present, that they may please to weigh (with those double weights of the *Sanctuary*) this humble *Explication* of the Four Proposals.

First, As to the first *Head*, viz. of *Christ Jesus* sending forth of his own *Messengers*: I humbly pray it may be remembred, that there is a twofold *Ministry* of *Christ Jesus*.

1. The one of *Pastors* and *Teachers*, feeding the *Flocks* already *Christian* and *Converted*.

Ephes. 4 11.
The twofold
Ministry of
Christ Jesus.

2. The other of *Messengers* or *Apostles*, sent forth to *convert* and *beget* to *Christ*. Of this sort I humbly conceive is the *Sending* now in debate before you: and of this sort is that *Sending* and *Questioning* so large and punctual (*Rom. 10.*). How can they *Preach*, except *Ετι μη ἀποστολῶσι*, except they be *Apostliz'd*, or *Sent*? Upon which Distinction I humbly offer three things to be necessarily supposed. First, *Apostolical Gifts* and *Abilities* in the Men sent. Secondly, a greater *spiritual power* in the *Senders*,

Senders, according to that Rule; *Greater is the Sender than the Sent*. Thirdly, it supposes an *unconverted estate* in the *People* to whom such *Messengers* are sent to preach and baptize. Which are three such *Knots*, that none that I know of professing *Christ Jesus*, these many hundred years, have been able to untie, and to prove such a *Ministry* extant; otherwise then by some (seeming) *Prudential Inventions*, or the Power of the *Sword*. Yet,

Christ Jesus his first immediate sending.

Secondly, *Christ Jesus* did immediately send forth his *Messengers* (*Legatos à Latere*) his *LXX*. *Luc. 10.* his *XII*, First to the *Jews*, *Mat. 10.* afterwards to all *Nations*, *Mat. 16.* *Christ Jesus* did immediately send forth by his *Spirit*, and mediately by the *Church* at *Antioch*, *Act. 13.* He immediately stirr'd up *Paul* and *Apollis*, &c. not only without *Civil*, but also without *Spiritual* and *Church power*. Yea since the *Apostasie* and *Rising of Antichrist*, He hath in all *Ages* stirr'd up his *Prophets* to witness (in a poor and mournful sackcloth) *Rev. 10. & 11. & 14* Chapters. The *Waldenses*, the *Wicklervists*, the *Hussites*, the *Lutherans*, the *Calvinists*, &c.

His sending of Prophets all the Reign of Antichrist.

These Protestant *Witnesses* could never clear up their *Functions* or *Ministeries* (as *Bishops* or *Presbyters*) yet doubtless hath *Christ Jesus* endowed them with *Prophetical Gifts* of *Translating* and *Expounding* the *Scriptures*. I say, they were as *Prophets* immediately stirr'd up by *Christ Jesus*; who doubtless hath now stirred up more then ever were in this *Nation*, men of *Prophetical Gifts* and *Spirits*, [*Gentlemen*, *Lawyers*, *Physicians*, *Souldiers*, *Tradesmen*] some adorned with *Humane Learning*, others only with the *Scriptures*. And doubtless such is his

his faithfulness and love to his Chosen, that he will yet stir up his Witnesses and Prophets, yea and in his time Apostles and Messengers to the Nations of the World, whose * Gifts, Calling, Work and Wages shall all be from Himself.

* of which I have spoken more particularly in the Hireling-Ministry &c.

Lastly; as to those Terms of Testimony, or Reward of Men; I am far from obstructing any countenance or encouragement to any whom Christ Jesus stirs up. This only I say, 1. It seems to be an unchristian task put upon the Civil State, viz. To grant Licences (as the Bishops) for Preaching, &c.

2. It is not hard to guess, That were it not for the Magistrates Pay and Sword, very few would be found to solicit his Test or Testimony. But doubtless such Preachers, who (either above or under board) make a Bargain for so much, or so much, without which they will not be sent; I humbly conceive they can never be said to be sent by Christ Jesus, although all the Civil Powers in the World should subscribe to their Commissions and Sendings.

were it not for the Magistrates sword and money, his Test or testimony would be little regarded.

To the second Head, of Permitting False teachers and Hereticks: I am humbly confident, that (from the Scriptures alleadged) it will appear to be the will of God, that Christians and Antichristians, the Wheat and the Tares, should be permitted to dwell, to trade, to live and die in the common Field of the World together.

2. Upon a due survey it will be found, that the Lord Jesus Christ himself, and his Servants, have most commonly been accounted, and have suffered as the greatest Deceivers, Seducers, Hereticks and Blasphemers in the World.

3. The

3. The *Body* of this *Nation*, and of all *Nations* professing *Christianity*, professing to know *Christ Jesus* in word, and in works denying him, cannot but be acknowledged to live and die (if without Repentance) in constant *real* and *practical Denyings* and *Blasphemings* of *Christ Jesus*.

*Christ Jesus
his course
with Blasphemers.*

4. *Christ Jesus* hath not been without *Care* against *Hereticks* and *Blasphemers* :

First, by judging them that are within among the *Saints* : therefore (*1 Tim. 1.*) *Paul* delivered *Hymineus* and *Alexander* unto *Sathan*, that they may learn not to *Blaspheme*.

Secondly, by judging them without : First, sometimes by horrible *judgments* in this life ; sometime by subduing them by his *Spirit*, as *Paul* from his *persecuting* and *blasphemous* courses.

Thirdly, As for the wilfully and finally *obstinate*, they are ordained (saith *Peter* and *Jude*) to condemnation ; And their *judgment* and *damnation* sleepeth not.

The full debate of this point, may be seen in that great Controversie of the Bloody Trench, between M. Cotton and my self.

To the third *Head*, concerning the *Civil Magistrates Commission* in *Spirituals*, I humbly conceive,

1. That in these late years *GOD* hath made it evident, that all *Civil Magistracie* in the *World* is meerly and essentially *Civil* ; And that the *Civil Magistrate* can truly take cognisance of nothing, as a *Civil Magistrate*, but what is proper and within his *Civil Sphear*. The *Magistrate*, if a *Saint*, hath a *Spiritual* power, and so have all *Saints* ; and he that partakes more of *Christs Spirit*, hath more of *Christs Power*, whatever his outward condition be.

2. By

2. By the last Will and Testament of *Christ Jesus*, we find not the least title of *Commission* to the *Civil Magistrate* (as *Civil*) to judge and act in the matters of his *Spiritual Kingdom*.

3. That great pretence from the Land of *Canaan*, and the *Kings of Israel and Judah*, hath been in these late years proved but weak and sandie, and the *Lord Jesus Christ* himself to be the *Antitype* of all those *Figures*, the *King and Head* of all the *Israel of God*, *Forming*, *Reforming* his people, &c.

Hence, although it be the *Duty of Kings, Queens, Magistrates* to be nursing *Fathers and Mothers* to the *Saints*: Although it be the *Saints Duty* to pray for *Magistrates*, that they may live *peaceably* under them in all *Godliness and Honesty*, *Jer. 29.* and *1 Tim. 2.* Yet suppose the *Magistrates* to be never so *ungodly, idolatrous, blasphemous, bloody*, (as they were in the first 300 years after *Christ*) yet *Christ Jesus* failed not, nor wil, to preserve his *Saints* in the *Power and Spirit* of true *Christianity and Godliness*: And contrarily, the *Saints* never discovered so bright an *Image of Christ Jesus* since, in those times wherein *Constantine* and so many after him have used and drawn their *Civil swords* in *Spiritual causes*.

Our *Fathers* before us in *England*, though famous for *Civil Laws, and Wars, and Victories*, yet have they but trod the *Round*, and walked in a *Circle*; *plant and pluck up, plant and pluck up*; as we their *Children* do: and all for want of *Commissions* from *Christ Jesus*, and his *Instructions and Promises* in such a *Work*. The *Parliament* established *King Henry the 8. Head of the Church*: this *Supremacy* hath continued in four *Protestants*.

*The Saints
wil be Saints,
whatever the
Magistrates
& the Times
be.*

The bickerings
of the Clergy
from H. 8. his
time, all ze-
lous for the
Civil sword.

stant Princes since. Yet first, what Disagreements a-
bout the *Title*? For while the *Clergy* have preach't
the *Jus Divinum* of the *Princes* Authority in *Spiri-*
tuals, after the pattern of the *Kings of Israel and*
Judah; the truth is, that *Parliaments* and *People*
since have plead'd, That *Princes* could not receive
but what the *Parliaments* gave them, and the *Par-*
liaments could not give them but what the *People*
gave the *Parliament* their *Representative*; which could
not possibly be a *Spiritual* and *Soul-power*.

Secondly, the *Work* hath never prospered: but
succeeding *Times*, more enlightened by *Christ Jesus*,
have still been *breaking down* and *pulling up*. For in-
stance: The *Protestant Bishops* with their *English Com-*
mon Prayer, supplanted the *Popish Bishops* and their *La-*
tine Masse: The *Presbyterians* and their *Scotch Directo-*
ries, after some *Disputes*, at last rout the *Protestant-Bi-*
shops and their *Common Prayers*: Now the *Parliament*
being graciously pleas'd to remind the *Providence* of
the most *High*, in using *Instruments* of *various Consci-*
ences in their late *Service*, cannot but expect to be sol-
licit'd by some of these *Consciences*, and to be zealously
told, that *Christian Kings* and *Magistrates* succeed the
Kings of Israel and Judah, in the power of *Establishing*
Religion, and *Reforming* it; of *Defining Doctrines*, espe-
cially *Fundamentals*; of *Punishing* the contrary as
Hereticks and *Blasphemers*; of *Granting Licences* and
Authority to *Preachers*, of seeing their *Wages* paid
them, &c. And therefore that they are bound, as they
will answer it to *God*, to *Christ*, to their own *souls*,
and the *souls* of others, to settle *Religion*, to *Establish*
something, &c. But,

My

My humble Prayer shall be to Him that is *only wise*, so to guide this Renowned *Parliament*, that they may see and shun the Rocks on which our *Fathers* (as touching a *State-Religion*) both *Papist* and *Protestant* have made most woful shipwrack. And that they may be pleased to remember, that be the *Plants* never so *new*, so *fair*, so *hopeful*; yet while *National*, while *State-plants*, and *inforced*, our Spiritual Lord the *Lord Jesus* will sooner or later *eradicate* and pluck them up, untill at last the *work* and *glory* be given to Himself, to work freely and in his own way, by the free *Breathings* of his most *powerfull Spirit*, in the *mouths* and *hearts* of such by whom and in whom he freely pleaseth.

Hence, oh that it would please the *Father of Spirits* to affect the heart of the *Parliament* with such a merciful sense of the *Soul-Bars* and *Yokes* which our *Fathers* have laid upon the *neck* of this *Nation*, and at last to proclaim a true and absolute *Soul-freedom* to all the people of the Land impartially; so that no person be forced to *pray* nor *pay*, otherwise then as his *Soul* believeth and consenteth. This *Act*, as I believe it to be the absolute will of *God*, as to this and all the oppressed Nations of the World; so will this most *prudent State* find it to be a principal Expedient for two great ends: First, the *easing* and *sweetening* the *minds* of the people of this Nation, who have so long cried out of *Burthens*, &c. Secondly, the preventing all the *Clergical Designs* of one sort or another, when the whole people of the Nation shall be engaged as one man to maintain that *Power*, that hath from *Heaven* set them free from so great and so long continued *Slavery*.

*Soul freedom
of mighty consequence
to
this Nation.*

Such a Service for *God* and the *Nation*, cannot but be

attended with many *Objections* : To all which (as also for some *mercifull* and *humane consideration* (at least for a season) to such of the *Clergie*, whom any *Town* or *people* of the *Nation* shall not freely close with in *Worship* and *Maintenance*) the *wisdome* of the most *High* is infinitely able to direct the *Commonwealths High-Senate* of *Parliament* ; and doubtless will , if they humbly see their want, and beg^e supply from him.

Upon the *Scriptures*, and the fourth *Head*, as touching the *J E W S* : I humbly conceive it to be the *Duty* of the *Civil Magistrate* to break down that superstitious *wall of separation* (as to *Civil things*) between us *Gentiles* and the *Jews*, and freely (without their asking) to make way for their free and peaceable *Habitation* amongst us. And the rather, because that *People* (however for a season under a most terrible *Eclipse*) yet,

*Arguments
for permission
of the Jews.*

1. The holy *Scripture* saith, that they are a *Beloved people*, and *beloved* (as we sometimes love *unworthy children*) for their *Fathers* sake.

2. They are a *people* above all the *peoples* and *Nations* in the *World* , under most gracious and express *Promises*.

3. We *Gentiles* by their *fall* have had the occasion of our *rising* to the blessed and joyful *Knowledge* of a *Saviour*.

4. Their *rising* again to own and imbrace *Christ Jesus*, is promised to be as *life* from the *dead*, not only to themselves, but as to the propagating of *Christ Jesus* to other *peoples*.

5. Out of some kind of sense of these things, we pretend to *look*, and *long*, and *pray* for their *Return* and *Calling*.

6. As

6. As other Nations, so this especially, and the Kings thereof, have had just cause to fear, that the *unchristian oppressions, incivilities, and inhumanities* of this Nation against the *Jews*, have cried to Heaven against this Nation and the Kings and Princes of it.

The Guilt of England and the Kings of it, as to the Jews.

What horrible *oppressions* and horrible *slaughters* have the *Jews* suffered from the Kings and peoples of this Nation, in the Reigns of *Henry 2. K. Iohn, Richard 1. and Edward 1.* Concerning which not only we, but the *Jews* themselves keep *Chronicles*?

For the removing of which *guilt*, and the pacifying of the *wrath* of the most *HIGH* against this Nation, and for the furthering of that great end of propagating the *Gospel* of *Christ Iesus*; It is humbly conceived to be a great and weighty Duty which lies upon this *State*, to provide (on the *Jews* account) some gracious *Expedients* for such holy and truly *Christian* Ends.

Lastly, I humbly crave leave to say, That I am not without thoughts of many *Objections*, and cannot without horror think of the *Jews* killing of the *Lord Iesus*; of their *cursing* themselves and their *posterity*; of the *wrath* of *God* upon them; of their denying the *Fundamentals* of all our *Christian* *Worship*; of some *crimes* alleged for which they have been so afflicted by this *Nation*; of their known *Industry* of enriching themselves in all places where they come. But I dare not prejudice the high *wisdom* and *experience* of the *State*, abundantly rich and able to provide answerable *Expedients*, if once it please the most *HIGH* to affect their Honorable breasts with the *piety* and *equity*, the *duty* and *necessity* of so great a *Work*.

Objections against the Jews.

R. VV.

The humble Proposals of the Ministers

Because many have earnestly desired a sight of the Ministers Proposals, they are therefore here subjoynd.

who presented the *Petition* to the Parliament, Feb. 11. and other Persons, for the Furtherance and Propagation of the *Gospel* in this Nation: wherein they having had equal Respect to all Persons fearing God, though of differing judgments, do hope also that they will tend to *Union* and *Peace*.

1. **T**hat Persons of Godliness and Gifts, in the Universities and elsewhere; though not Ordained, may be admitted to preach the *Gospel*, being approved when they are called thereunto.

2. That no person shall be admitted to Trial and Approbation, unless he bring a Testimonial of his Piety and Soundness in the Faith, under the hands of six Godly Ministers and Christians gathered together for that end and purpose; unto whom he is personally known; of which number two at the least to be Ministers.

3. That a certain number of persons, Ministers and others of Eminencie, and known Ability and Godliness, be appointed to sit in every County, to examine, judge and approve all such persons, as being to preach the *Gospel*, have received Testimony as above. And in case there shall not be found a competent number of such persons in the same County, that others of one or more neighbour Counties be adjoynd to them.

4. That care be taken for the removing the Residue of the Ministers who are Ignorant, Scandalous, Nonresident, or Disturbers of the Publike peace: and of all Schoolmasters who shall be found Popish, scandalous, or disaffected to the Government of the Commonwealth.

5. That

5. That to this end, a Number of persons, Ministers and others of eminent piety, zeal, faithfulness, ability and prudence, be appointed by Authority of Parliament to go through the Nation, to enquire after, examine, judge of, and eject all such persons as shall be found unfit for the Ministry, or teaching of Schools, being such as above described.

6. That for the expediting this work, these persons may be assigned in several Companies or Committees, to the six Circuits of the Nation, to reside in each of the Counties for such a convenient space of time as shall be requisite, untill the work be done: And calling to their Assistance in their respective Circuits such Godly and able Ministers and others in each of the Counties where they shall reside, to assist them in this work, as they shall think fit.

7. That these persons so sent and Commissioned, may be empower'd, before they shall depart out of each County, to return and to represent unto the Parliament the Names of fit and sufficient persons, Ministers & others to be appointed and approved of, such as shall be called to preach the Gospel in such Counties: And in the mean time, the persons so Commissioned as aforesaid, shall have power while they reside in each County, to examine, judge and approve of such persons, as having a Call to preach the Gospel in such Counties, shall upon such Testimonial as aforesaid, offer themselves to such Examination.

8. That it be proposed, that the Parliament be pleased to take some speedy and effectual course, either by empowering the persons in the several Counties to be appointed for Trial and Approbation of such persons as shall be called to preach the Gospel there: Or in such other way as they shall think fit, for the uniting and dividing of Parishes in the several Counties & Cities within this Commonwealth,

in reference to the preaching of the Gospel there, saving the Civil rights and priviledges of each Parish.

9. *That all Ministers so sent forth and established, be enjoyned and required to attend the solemn Worship of God, in Prayer, Reading and Preaching the Word, Catechising, and Expounding the Scriptures, as occasion shall require, visiting the sick, and instructing from house to house; residing amongst the people to whom they are sent, and using all care and diligence by all ways and means to win souls unto Christ.*

10. *That it is desired, that no persons be required to receive the Sacrament, further then their Light shall lead them unto. Nor no person sent forth to preach, and already placed, or which shall be placed in any Parish within this Nation, be compelled to administer the Sacrament to any, but such as he shall approve of, as fit for the same.*

11. *That a Law may be provided, that all persons whatsoever within this Nation be required to attend to the publike Preaching of the Gospel, every Lords Day, in places commonly allowed, and usually called Churches, except such persons as through scruple of Conscience do abstain from those Assemblies.*

12. *That whereas divers persons are unsatisfied to come to the publike places of hearing the Word, upon this Account, that those places were Dedicated and Consecrated: That the Parliament will be pleased to declare, that such places are made use of and continued only for the better convenience of persons meeting for the publike Worship of God, and upon no other consideration.*

13. *That all persons dissenting from the Doctrine and Way of Worship owned by the State, or consenting thereto, and yet not having advantage or opportunity of
some*

some of the *olike Meeting-places*, commonly called Churches; be required to meet (if they have any constant meetings) in places publickly known, and to give notice to some Magistrate of such their place of ordinary meetings.

14. That this Honorable Committee be desired to propose to the Parliament, That such who do not receive, but oppose those * Principles of Christian Religion, without ac-
 knowledge^{ment} whereof the Scriptures do clearly and plainly affirm that Salvation is not to be obtained, as those formerly complained of by the Ministers; may not be suffered to preach or promulgate any thing in opposition unto such Principles.

15. And further, That the Parliament be humbly desired to take some speedy and effectual course for the utter suppressing of that Abominable Cheat of Judicial Astro-
 logie, whereby the minds of Multitudes are corrupted, and turned aside from depending upon the Providence of God, to put their Trust in the Lyes of Men and Delusions of Sathan.

* Upon occasion of which motion, the Ministers were desired to instance. who therefore presented 15 Fundamentals, the Copy whereof is not yet come to my hand.

Upon this new Project of these Fifteen Proposals, and Fifteen Fundamentals: I do humbly beg of the Father of Spirits, that He will either graciously please to stir up the Hearts of these Worthy Men to put in some Christian Retraction; or else the Hearts of some of his Faithful Witnesses (against such Graven Images) to present some faithful and truly Christian Observations.

F I N I S.

108 11/14/18 60(D)

